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WEEKLY REVIEW.

—OUR readers will be glad to peruse the following from the *Ceylon Observer* :—

"Last evening the Christ Church, Galle Face, was well filled with an appreciative audience to listen to the farewell addresses of the zealous and eloquent Evangelists who, in the past few months, have so effectually proclaimed the leading truths of Christianity. Both bore strong testimony to God's faithfulness, to His promises, and Mr. Grubb read a telegram and a number of letters from persons who had experienced conversion or revival of spiritual life through their means. The singing was specially hearty, and after the Rev. Mr. Higgens and Col. Oldham had delivered very interesting addresses, Mr. Grubb kept the audience enchained for a full hour. Indeed he seemed as if he could not bring himself to cease his earnest, affectionate, and solemn pleadings for acceptance of Christ and consecration to Christian work. Most effective use was made of the cowardly attempts of Moses to avoid the responsibility which God devolved on him at the wonderful interview in Midian. Both evangelists strongly urged their hearers to closely study the Bible and to go for its explanation, not to human authorities, but to Him whose word it was and Who, therefore, best knew its meaning. Col. Oldham strongly denounced the conduct of many Church of England ministers, who, imitating the 'priests' of the Church of Rome, sought to deprive their people of the Word of God and the right of private judgment, attempting to confine them to such portions as they, (the priests,) chose and such meaning as they imposed. Christians were warned to resist all such attempts to restrict the reading of the Bible and their own personal right and privilege of private judgment, under the guidance of God's Spirit only. Mr. Grubb, too, while enforcing the duty of all real Christians to preach the message they had received into their own hearts, strongly condemned the idea that only M. A.'s and B. A.'s, or men who had studied theology for several years, were entitled or qualified to preach the gospel. All who could say only "Come!" were not only entitled but solemnly bound to deliver the message which had given peace to their own souls. No report could do justice to the impassioned eloquence and earnest pleading of Mr. Grubb, as he repeated over and over, with reference to Colombo, the Saviour's lament over Jerusalem. The service lasted from ½ past 5 to ½ past 7,—2 hours, but there was no sign of weariness amongst those to whom the solemn farewell words of Christ's messengers were spoken."

—IN a letter from Col. Oldham to the Rev. H. C. Squires, mention is made of a man who sent this telegram to the Rev. Mr. Grubb :—"Your message from God has saved my soul. Henceforth I live for Jesus, Farewell to you both." Would that the wires might carry many such confessions of Christ's power to save. Col. Oldham states that there were "at least one thousand present at our closing service, and about one hundred and fifty rose to testify that they had found peace since the mission began. We have heard since that the revival is spreading."

—A SUGGESTION is made in this letter from which Mr. Squires has so kindly allowed us to quote, that should be carried out by every mission having any considerable native membership. It is this : "It has been impressed on me more and more that, both in India and Ceylon, regular evangelistic work is much required, *i. e.* that men with evangelistic gifts—say a European and a native—should spend all their time in going from mission station to station, holding continuous meetings for two or three weeks among those who have been instructed in Christian doctrine, with a view to leading them to decision for Christ." Seed has long been sown in India. Doctrines have been faithfully taught. The Spirit's own sword has been put into His hands, by faithful teachers in mission schools. The country is ripe for evangelistic effort. It can be best made by men whose hands are free from pastoral duties, which absorb the time and strength of the regular missionaries. "He gave some . . . . . evangelists." Two or three God-given evangelists, baptized with the Holy Ghost, yearning for the salvation of souls, and aided by all the Churches, would begin a mighty work in each of our missions. "Pray ye therefore the Lord of the harvest that He might send forth labourers into His harvest."

—IDOLATRY was faithfully practiced by the hands of Roman priests at Bandora during Easter. Images of Christ on the cross and in the tomb were presented to the poor natives, who worshipped them, as really as they ever worship their idols. It is a wonder how intelligent men and women can be so blinded by priestly tyranny that they can see all this blasphemous idolatry in the name of Christ and still have faith in their priests as sent of God. The second Commandment thunders the "Thou shalt not" of almighty God against such abominable practices. Yet this is a milder form of that gross idolatry in which they worship a wafer and a cup of wine as the Divine Christ.

—THE *Times* tells us that Mr. Cust has demonstrated in the *Calcutta Review*, that answering "Sentimental Divines," who insist that English rule fosters and extends the consumption of intoxicating liquors, is as useless as "flogging dead horses." The aforesaid Divines may demur to both the epithet and the figure of speech. Facts remain "stubborn." It would require an inverted common sense to accept the statement attributed to Lord Dufferin that "the great increase of the excise in recent years really represents much less liquor sold." And this in the face of the fact grog-shops are multiplying apace: that the out-still system of Bengal, and the yet more execrable system in Assam creates an appetite for liquor among the poorer classes, then gratifies it. In 1881-2 the amount of liquor consumed in the whole Bombay Presidency was 1,982.000 gallons, and it rose steadily to 2,607,000 in 1886, an increase of 32 per cent. in five years. The *Times* can find far better employment than sneering at godly ministers who are trying to conserve and elevate the morals of the millions of India.

—EXCHANGES lay great stress upon the "rare moral courage" of the German Emperor, as he suffers from what is doubtless a fatal disease. We doubt the rarity of the courage. No doubt he is a moral hero; but thousands of men in lowlier rank suffer as uncomplainingly as Emperor Frederick. In the most excruciating pain the face of many a day-labourer wears a smile that the heart-broken wife and the sorrowing children may be spared another heart-pang. There are many uncrowned kings and queens in humble life. Heroism is not a monopoly of Emperors.

—WE rejoice with the *Christian* that the press in general is taking up the great question of licensing sin. It would be hard for thoughtful Christians to disagree with that estimable paper when it says :—

"Nothing can be more suicidal than silence concerning evils which are honeycombing the health and character of our young men."

—EVOLUTION theories do not share with the Scriptures in the confirmatory evidence of modern discoveries. The same spade that unearths unanswerable proofs of the authenticity of Scripture history, brings confusion to the defenders of the "gospel of diet." Thus the *Christian* :—

"In a recent interesting letter to *The English Churchman*, written from Cairo, Rev. Canon Bell, of Cheltenham, draws attention to a fact which, though it may not be new, is worth noting as bearing powerful witness to the truth of the Bible narrative of the creation. The hieroglyphics, pictures, and sculptures, on the walls of the temples and tombs of Egypt—the oldest historic nation of the world—show unmistakably that animals, plants, trees, and fruits were the same five thousand years ago as they are now, a conclusion which is further established by the embalmed and preserved forms of the men, animals, and birds themselves. This complete similarity was also emphasised by the eminent naturalist Cuvier, in his "Theory of the Earth." In the face of such a fact as this, what becomes of the evolutionist theory of the transmutation of species by slow changes? Truly, "the wisdom of their wise men shall perish."

—REV. T. CRAVEN, of the North India Conference (M. E.), arrived in Bombay on the 18th, with his family. Mrs. Craven sails for America on the 20th with four children to give them a careful education in the more favourable climate of America, Mr. Craven returns to Naini Tal the same day.

—WE note with great thankfulness the public protest of the Bishop of Bombay against the gambling indulged in during the Fancy Fair, held by Lady Reay in this city.

We hope something may be done beside a letter in the *Times*. If the Church of England has no more direct punishment for this sin than a newspaper letter, whether the offenders be of high or low rank, it is high time some provision be made. Church law should be brought up to the standard of statute law, at least. We thank the Bishop, in the name of those who believe that games of chance are immoral, whether practiced in the form of poker, billiards, and ball-pool in public houses, or raffles, post-offices, grab-bags and ring-cakes at church fairs.

—The Rev. Mr. Squires deserves the thanks of all Protestants for his public protest against the prayers for the dead, used at the mourning service for the late German Emperor, in the Bombay Cathedral. He has proved his charge. The act was in violation of the ordination vows of a Church of England priest. How then shall we understand the Bishop of Bombay, when he says in a letter to Mr. Squires upon the subject of the service referred to above: —

"In the present instance, I should have been glad to explain you my views about a course for which I was fully and personally responsible."

We wait developments, earnestly hoping that the Romanizing tendency, of which this prayer for the dead affords only one illustration, may not be aided and abetted by the Bishop himself. The question has its own bearings.

—The name of Sir Charles Dilke is unsavory enough,—but he has made one sensible suggestion. In a recent article he pleads for a small standing army, and urges dependence upon volunteers for defence in time of war. With the details of his plans we have nothing to do. But his scheme must be adopted, or the standing army of England will drive her into hopeless bankruptcy. The very "sinews of wars" will be cut by the present ruinous policy. The cost of actual war between the Great Powers at the present day would paralyze even Mr. Goschen with all his financial ability. And, aside from the financial aspect of the case, there is the moral view to be taken. Barrack life, with its enforced separation from the refining and elevating influences of home, and the society of virtuous women, is destructive of the morals of men. The corruptions engendered by army life are the curse of every European nation. God made men for home life. Any theory of government defence which leaves out this provision, and enforces celibacy upon thousands of men, thereby opens the door to vice.

—The marriage of Commissioner Tucker with Miss Emma Booth seems quite a commercial, Platonic affair. No hint is given of the need or existence of mutual love. We very seriously question whether the sacred relation of marriage should be entered into merely as a more effective way of doing mission work, unless the parties can obey from the heart the Apostolic exhortation to love each other.

—We can but be repelled by the advantage which the Booth family take of such occasions to perpetuate their name, by compelling the son-in-law to take it. Commissioner Tucker will be "*Booth-Tucker*" hereafter. It smacks of a spirit averse to that of Him who was meek and lowly in heart. If the S. A. is of God it will grow and prosper. The names of its leaders will signify nothing. Why, then, does the General seek by every means to have his name prominent in connection with the work?

—A letter from Mr. Alfred S. Dyer, on the official degradation in India, will be found elsewhere. We are conscious that many will say it should not be published. But we beg our readers to consider that the degradation exists: that the awful slavery of lust is being practiced in our very streets, and that the strength of this appalling iniquity is its secrecy. It can never be suppressed until the facts are known. The officials will take pains to keep them secret. The secular press will not place them within reach of the Christian public. Many Christian papers think it not wise to publish them, and meanwhile the awful, governmental slavery goes on. Not a statement is made in this letter that Mr. Dyer is not ready to prove before any court. The half cannot be told. The revolting vileness cannot be fully revealed to the public. Enough is said to demonstrate the need of the swift repeal of this unholy league with death, and covenant with hell. This same letter will appear in all the leading Christian journals of Great Britain in a week or two; if, indeed, it is not already before the public there. We pray that God may delay His vengeance until prompt action on the part of all classes in India, and in Great Britain, shall sweep away this God-defying, soul-destroying abomination of licensed lust.

—Mrs. Trimbuck Canaren, at Colaba, has finished some excellent photographs of the late Mr. Bowen. They may be had on application to her address, at eight annas and one rupee respectively, for the card and cabinet size.

—A great victory for righteousness was won in the Magistrates' Court on Thursday, when Mr. Crawley-Boevey gave his decision in the notorious "cold-drinks" cases, closing up these disreputable houses, and laying heavy fines upon the parties should they continue them. The decision has a bearing upon the same question in all parts of India. The gratitude of the public is due to Mr. Crawley-Boevey for his honest and fearless stand against vice.

—The Rev. Mr. G. K. Gilder has sent us the following item of news from Kurrachi:—

"H. R. H. the Duke of Connaught has shown his interest in work amongst seamen by kindly consenting to have his name recorded as Patron of the "Seamen's Rest," Karachi.—Mr. Farleigh (the new superintendent) and his good wife are prosecuting the work with commendable zeal and success. They are proving quite an acquisition to our little force of fellow-laborers."

Patrick Henry concludes his last will in these memorable words: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would still be poor."—*G. to H.*

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to The Editor, Grant Road, Bombay. *Exchanges will please note this address.*

Business communications to be sent to The Manager, Bombay Guardian, Two Tanks, Bombay.

The Bombay Guardian.

SATURDAY, APRIL 21, 1888.

REGENERATION.

"Ye must be born again" is the *fiat* of Christ. "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." But why is this true? Is there any ground for the command other than the authority of Holy Scripture? Were there not, we would bow before its mandate, knowing that the God of love and wisdom, who sent His Son to die for us, and fitted the terms of salvation to our lowly estate would not make these terms harder than necessity requires. But may not reason aid faith here? May we not so see the universality of this law, as laid down by our Saviour in his conversation with Nicodemus, that we shall discover the same Almighty wisdom in the plan of salvation that created the earth and the sea and all that in them is?

After the "Thou shalt surely die" had been literally fulfilled and man had lost that life which consisted of union with God, Scripture unvaryingly represents man as "dead in sin." The whole problem of redemption was to give spiritual life to man. Mere pardon would give no life. Any work wrought *for* man would fall short of the mark. It demanded a work wrought *in* man. The sacrificial death of the Lord Jesus Christ provided not only for our justification by faith, but also for the new life which Christ here declares necessary.

How, then, shall this new life be attained? Life is not of human creation. Even the simplest forms cannot be produced by the utmost skill of men. The chemist may take a grain of wheat and discover exactly the proportions of phosphates and liquids in its composition. He may go into his laboratory, take the same proportions of chemicals and produce a grain of wheat precisely like the grain he analyzed. It has the same materials. It is so perfectly like the natural grain in weight, properties, colour, and shape, that you cannot distinguish them. How can the difference be discovered? Plant them in moist earth, and God's make will grow, while man's make will rot. What is the difference? It is just the difference between life and no life.

Spontaneous generation has been bowed out of respectable scientific circles. The maxim of the best science is, "All life comes from life." All animal life has come from similar, pre-existent, life. So in the vegetable world. If we desire wheat-life we must get it from existent wheat-life. No man will plant corn and expect wheat-life to result. If we want a rose bush it must come from some form of similar vegetable life. In no other way can we procure it. Scientists may study, chemists may mix their materials, but life eludes them. Thus we find the law universal in Nature that

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men, animals, insects, and plants, must be born if they would live. There is no life without birth from pre-existent life. And "each in his own order." The insect does not become an animal; the invertebrate never loses his shapelessness; "life begets life."

The same hand that fashioned the body formed the soul. The general laws, which control in the physical universe, are taken up into the higher universe of spirit. Men may try every device to obtain eternal life, but they are as certainly doomed to failure as is the chemist who seeks to create the simplest form of life. Asceticism will not avail, penances, fastings, observance of times and seasons, pilgrimages, studious conformity to the strictest code of morals, and every human effort-fails to give life to the soul. It is dead. God says it is dead. No human skill can give it life. But Jesus says, "I am the . . . . . Life: He that believeth on me hath everlasting life. He that hath the Son hath life; and he that hath not the Son hath not life; but the wrath of God abideth on him. This is eternal life that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. Ye must be born again;" and the one message of God, that gathers up into itself the whole law and the whole Gospel is, "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

If we reject the life, our immortal souls remain dead to God; dead in sin. It cannot be otherwise. We may be very religious. We may attend regularly the house of God, give our goods to feed the poor, and even give our bodies to be burned; but all this can never make us alive in Christ. In spite of all our efforts, we must come back to God and be born of the Spirit if we would be saved. "All life comes from life."

These lines may meet the eye of some soul that has been struggling for years to obtain salvation—life in Christ. Stop trying, dear soul. You never can get it except by taking it as a gift. "The gift of God is eternal life through Jesus Christ our Lord." "Marvel not that I say unto thee, ye MUST be born again."

CONSECRATION.

You belong to God. You have solemnly assented to the declaration of the inspired apostle "Ye are not your own, for ye are bought . . ." More than this: you have given His own to God in a holy consecration—an everlasting covenant to be the Lord's. But have you ever thought that God always asks first-fruits? He asks the best we have. He expects us to present ourselves to Him and for His service in the best possible condition of development. Have you ever thought that you have no right to be less than you can be for God? That your possibilities of mental and spiritual development must be actualized before you can fully do the Lord's work? God has given you talents. It may be two, five, or ten. They are given, that in your hands they may increase for His glory. Are you trading with these talents for the Master? or have you folded them in a napkin, and hid them away? Are you hurrying into the work of God with your mental faculties undeveloped and untrained? Many young people are overlooking this duty of preparation that may be perfect offerings unto the Lord. They neglect that training of mind, and that gracious preparation of heart which God wills they should have and without which their work will be far short of what it might and ought to have been. Paul realized this, and besought Timothy to "study to show himself approved unto God." There has never been a time in the history of the Church when this exhortation was more needed than now. The "principalities and powers" and "the rulers of the darkness of this world" are marshalling their hosts for battle as never before. Combinations of iniquity were never so formidable as to-day. Spiritual wickedness in high places lends its aid to the forces of evil. Social vice, entrenched behind covetousness and lust, defies God and laughs at law. Intemperance, protected and fostered by nations that barter souls for the revenue they gain, is spreading and mocks control. Millions of the souls for whom Christ shed His blood are the slaves of base idolatries, and degrading superstitions. The Church of Christ is but half awake to her God-given commission to disciple the nations. And shall we go to the battle untrained? Shall we oppose the onward march of the legions of Satan with untempered swords? Oh that every young man and every young woman who has consecrated himself or herself to Christ may hear the voice of God saying to them, "Study to show thyself approved unto God, a workman needing not to be ashamed!" Study, study history, study science, study the Bible, study human nature, study social problems, study yourselves. Do not rest content with meagre preparation for God's work. He needs giants. Do not consent to be a dwarf. Study. Remember you are in duty bound to be all that it is possible for you to be mentally and spiritually for God. Your duty of development is bounded north, south, east, and west by your possibility of development. What you may be, you must be. "Covet earnestly the best gifts." And then upon your trained mind, and your filled and sanctified spirit, God will pour a baptism of power that will make you mighty through God in the conflict which now rages, and which will soon end with the burst of trump from the hosts of heaven, echoed by the hosts of the redeemed, "Hallelujah, for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

SYMPATHY.—There is nothing like sympathy. Lord Shaftesbury told me, when I last met him, that one day he was visited by a burglar, who came with a letter from the chaplain of the prison, saying that the man was only twenty-one, yet had been in prison four times, and he had sent him to Lord Shaftesbury that his lordship might give him some good advice. That young man became a changed character—real Christian. The chaplain wrote to the Earl and told him that the man declared that what had influenced him most was his lordship laying his hand on his shoulder, and saying, "We will make a man of you yet, Jack!"—(*Rev. Newman Hall.*)

International Bible Study.

BY REV. J. E. SCOTT, Ph. D.

Second Quarter. Lesson V.
Sunday, April 29.
Matt. XXV: 14—30.
Subject:—*The Talents.*

I. INTRODUCTORY.

1. GOLDEN TEXT: Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2. 10.

2. Parallel Narrative: Luke xix: 11—27.

3. Home Readings:—

M.	The talents	Matt. 25.	14-30.
Tu.	Parable of the pounds	Luke 19.	12-27.
W.	Spiritual gifts	1 Cor. 12.	1-11.
Th.	Variety of talents	Rom. 12.	1-9.
F.	Responsibility	Luke 12.	41-48.
S.	Diligence	2 Pet. 1.	1-11.
S.	Reward of faithfulness	2 Tim. 4.	1-8.

4. *Memory Verses*:—20, 21.

II. HISTORICAL.

This parable was our blessed Lord's last. He commenced His parables (Matt. xiii: 12) with one showing that the success of the Gospel depends upon the state of the heart—that there is a vast difference among men as there is a great difference in the nature of the soil upon which the seed falls. "This is worthy of notice," says Stein, "and indicates that both the *giving* and the *taking away* by the Lord, take place according to the same rule. The giving, distributing, and sowing of the Lord are, indeed, general, His offers being made to all; but a *real* giving is possible only when there is willingness to receive the gift."

The parable of the pounds in Luke xix: 11—27 resembles this parable in many respects and has been identified with it by such great scholars as Calvin, Olshansen, Meyer, &c., but still such are the fundamental differences and the historical connection that they must be considered as different discourses. Upon this fundamental difference Jamieson, Fausset, and Brown remark; "(1) This parable was spoken 'when He was *nigh* to Jerusalem;' that one, some days after entering it, and from the Mount of Olives. (2) This parable was spoken to the promiscuous crowd; that, to the Twelve alone. (3) The intended lesson is different; the one illustrating *equal fidelity with different degrees of advantage;* the other, *different degrees of improvement of the same opportunities.*"

While the parable of the Talents and the parable of the Ten Virgins contain the same lesson of carefulness and prudence, yet it is worthy of notice that this lesson has a twofold aspect. As Trench well says: "The Virgins were represented as *waiting* for their Lord, here we have the servants *working* for Him; there the *inward spiritual life* of the faithful was described; here his *external activity*. It is not, therefore, without good reason that they appear in their actual order—that of the Virgins first and of the Talents following—since it is the sole condition of a profitable outward activity for the kingdom of God, that the life of God be diligently maintained within the heart."

III. EXEGETICAL.

14. *For the kingdom of heaven is as a man.*—Revised version reads: *For it is as when a man,* the expression *the kingdom of*

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heaven not being found in the original. The *man* here represents the Lord Jesus Christ. *Travelling into a far country.*—After our Lord had accomplished the work of redemption He withdrew from the sight of men, but will come again to judge His people at the end of the world. *Called his own servants.*—The margin of the Revised version has *bond servants* and these slaves were *his own.* The thought in this passage is that *we are not our own but are bought with a price* and that we sustain the relation to Christ of complete dependence. *Delivered unto them his goods.*—In like manner men have received from God powers and gifts of different kinds and degrees. Men are endowed with faculties and talents for which they must render an account In fact every blessing we have received whether temporal or spiritual constitutes a part of the "*goods*" which have been delivered to us.

15. *Unto one he gave five talents, to another two, and to another one.*—A talent was worth about £350. One man received a greater number of talents than another because the Lord knew his ability, but he was no more responsible than the one receiving the smallest number, each being responsible to the full extent of his ability. As Nast says, "To one a larger sphere of usefulness in the kingdom of God is assigned than to another; but the services expected of each are in exact proportion to what has been entrusted to him." *To every man according to his several ability.*—The distribution was according to the ability of each recipient and not according to the mere good pleasure of the donor. No man is *required* to do more than he *can* do, and in examining his account his ability will be considered.

16. *Went and traded.*—He immediately commenced to work in the interest of his Master. *Made other five talents.*—He doubled his capital by judicious business management. In the same way, all the faculties and powers God has given us will grow and increase if we use them for Him.

17. *Gained other two.*—He had not as much capital to begin with but he *doubled* what he had, hence was just as worthy.

18. *He that received the one—hid his Lord's money.*—Instead of trading he went to the trouble to dig a hole in the ground and cover it up. It was *his Lord's* money and hence he had no right to so cover it up. This act showed that he had no love for his Master but was rather governed by fear. "Every man," says Owen, "be he ever so active and successful in his worldly pursuits, comes within the class here spoken of, if he does not work with an eye single to the glory of his Saviour and the good of his fellow men."

19. *After a long time the Lord—reckoneth with them.*—He left them to work out their plans and fulfill their probation and then upon his return called them into his presence and took their accounts. So it will be with every one of us.

20. *He that received five talents came.*—He is examined first and he comes forward boldly, confidently, and joyously, and renders his account, which so pleased his Master that he made him "*ruler over many* things" and permitted him to "*enter into his joy.*"

22. *He also that had received two talents came.*—There is no difference in the treatment of the first and second, as they had both done their best to further the interests of their Master.

24. *I knew that thou art a hard man.*—The conduct and words of the man of the one talent show him to be a *selfish, calculating, unfaithful person.* "In his speech," says Trench, "half-covering and half-defying, he gives evidence that he has mistaken the nature of the work to which he was called as entirely as the character of the Master for whom it should have been done."

25 *Lo, then, thou hast what is thine.*—"I gave you back all you gave me. I have done no harm. We now are about even." (Whedon.)

27. *Thou oughtest therefore to have put my money to the exchangers.*—Literally, "thou oughtest to have *thrown* my money to the bankers," the idea being, that it would have been an *easy* thing, much easier than digging a hole in the ground, to have put the money out at interest.

28, 29. *Take therefore the talent from him.*—In these verses is illustrated a law of wide application. If a man does not improve the opportunities which are given him he will lose them and others will take his place. "We see this," says Nast, "even in the present state of probation. By the providence of God one steps into the place and opportunities which another left unused, and so has forfeited."

30. *Cast ye out the unprofitable servant.*—He had been called "wicked and slothful," (vs. 26.)—*wicked* because he spoke untruthfully of his Lord, *slothful,* because he could easily have made money for his Master, and he was unprofitable because he neither was of use to his Lord, his associates, or himself.

IV. Doctrinal.

1. All Christians have a spiritual vocation, and are intrusted with gifts, more or fewer, for which they will have to render an account. While the parable has a relation first to spiritual gifts, it has also a relation to other endowments, such as wealth, reputation, ability, which, though not in themselves spiritual, are yet given to men that they may be turned to spiritual ends, and for the use or abuse of which, the possessor will have to render an account.—(Nast.)

2. "To every man according to his several ability;"—The natural gifts are as the vessel, which may be large or may be small, and which receives according to its capacity; but in each case the vessel is *filled;* so that we are not to think of him who had received the two talents as incompletely furnished in comparison with him who had received the five, any more than we should affirm a small circle incomplete as compared with a large.—(Trench.)

3. Each has his special religious talent or capital in his original nature and this becomes to him in the Church a *charisma,* or gift. The destination to salvation is thus universal: the capability and the call to fidelity in all the same, the measure of the gift is different, as are the degrees of glory. But if the least endowed in regard to fullness of life scorns and neglects his pound, that was not his destiny, but is his fault. The less richly he was provided in himself, the more anxious should he have been to enrich himself by connection with the more eminent members of the Church. —(Lange.)

V. Homiletical.

1. (1) Christ the Lord of the universe, and owner of all His servant's goods. (2) Talents: riches, honors; gifts of mind, wisdom, learning; gifts of grace. (3) Freedom of distribution to all, but in different measure (4) Every talent is given to improve for our Master's use. (5) Every one is accountable for every talent. (6) All faithful servants will be rewarded with the joy of their Lord. (7) No excuse shall serve the slothful or unfaithful servant at the bar of Christ. (8) The unfaithful servant will be punished, (*a*), negatively, by the loss of his talent, (*b*), positively, by suffering the misery of hell with gnashing of teeth.—(Burkitt.)

2. A man went to a bank in Middletown, Con., asking and receiving specie for bills to the amount of a thousand dollars. He had kept these bills just as he had received them more than twenty years. If he had deposited them in a savings bank, and allowed them to remain on interest, he might have drawn almost three times the amount at the end of this long interval. How many men will appear at the judgment to give an account of their stewardship, with their talents as little improved by wise and diligent use!

3. A merchant, going abroad for a time, says an Eastern allegory, gave respectively to two of his friends two sacks of wheat each, to take care of against his return. Years passed: he came back, and applied for them again. The first took him into his storehouse, and showed them to him; but they were mildewed and worthless. The other led him out into the open country, and pointed out field after field of waving corn, the produce of the two sacks given him. Said the merchant, "You have been a faithful friend. Give me two sacks of that wheat: the rest shall be thine."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated. The Editor does not hold himself responsible for the facts or opinions of correspondents.]

Correspondence.

Infidel Government in India.

To the Editor of the "Bombay Guardian."

Sir,—When, as recorded in the 8th chapter of the Book of the Prophet Ezekiel, the Lord had shown the Prophet great iniquities, He said—"But turn thee yet again, and thou shall see greater abominations."

That has been my experience while investigating the iniquitous and God-defying system of licensed sin in India. The further I have proceeded, the more awful have been the facts which the Lord has brought to my knowledge. I say advisedly that the Lord has brought these facts to my knowledge, for secret official papers have fallen into my hands in a manner that has been truly miraculous, illustrating how easily, in His own time, for purposes of judgment, God can

bring to light the hidden things of darkness. While the administrators of this crowning sin against God in the midst of a heathen population numbering one-sixth of the human race, have been saying in effect (Ezekiel viii., 12.)—"The Lord seeth us not; the Lord hath forsaken the earth;" He who yet sitteth upon the throne of the heavens has said again and again to me when I thought I had fathomed the deepest depths, "Turn thee yet again, and thou shalt see greater abominations that they do."

In reply to a question in the House of Commons in regard to a statement in my letter to the Christian Press of Great Britain, written at Umballa, India, Sir J Gorst, Under Secretary of State for India, said (*Times* report Feb. 24th), "The Official information which is so far in possession of the Secretary of State is at variance with the statements upon which the question appears to be founded. The statements are contained in a report which has been published and circulated in this country, dated Umballa, January 14th, 1888, and signed Alfred S. Dyer. The Secretary of State will send this document to the Government of India and request a detailed report on the various allegations therein contained."

In order to place my statements beyond controversy, permit me to supply you, and through you the Christian public of Great Britain and India with quotations from Indian Official documents which are not likely to see the light at the hands of the high official persons whom they so seriously compromise.

On June 17th, 1886, a "Circular Memorandum" was addressed by Major General E. F. Chapman, Quarter Master General in India, to "General Officers Commanding Divisions and District." It states in its second paragraph that it was written by order of General Sir Frederick Roberts, Commander-in-chief in India, who "desires me to give prominence to the following points which appear to be specially deserving of consideration by the military and medical authorities in every command." Some of the points there referred to are unfit for publication. As it is important, however, that the Editors of the Christian press, upon whom God has imposed the responsibility of being His watchmen, should not be ignorant of the astounding degradation which exists in official circles in India, I enclose an appendix for editorial information only.

The 9th paragraph of the "Circular Memorandum" under consideration says—"In the regimental bazaars it is necessary to have a sufficient number of women; to take care that they are sufficiently attractive; and to provide them with proper houses."

The women here alluded to are to follow the calling of a harlot under Government license. They are heathen women. But are they not among those for whom Christ died, and for whose salvation missionaries labour? Bodies and souls that might become the sanctuaries of the Holy Spirit are thus condemned by Authority, in cold blood, to damnation, and the more imperiously so because these hapless victims of British lust are young and comely.

In furtherance of the instructions of the "Circular Memorandum" above quoted, the Officer Commanding the Cheshire Regiment at Solon caused the following application to be sent to the Cantonment Magistrate, Umballa:—

2ND CHESHIRE REGIMENT.

Requisition for extra attractive women for Regimental Bazar (soldiers) in accordance with Cir. Memo. No. 21a, Office of the Qr. Mr. General in India, dated Simla, 17th June, 1886.

Station.	Strength of N.C. Officers and Men.	No. of Women Present.	No. of Extra Women now Required.	Remarks.
Solon 9 July, 1886.	400	6	6	These women's fares by Ekkas (2) from Umballa to Solon will be paid by the Cheshire Regt. on arrival. Please send young and attractive women as laid down in Qr. Mr. General's Cir. No. 21a, dated Simla, 17-6-86.

In remitting to the Assistant Quarter Master General on August 6th, 1886, a copy of the foregoing requisition, the Officer Commanding the Cheshire Regiment wrote—"Some of the women now with the headquarters of the 2nd Batt. Cheshire Regiment are not very attractive, and application has been made to the Cantonment Magistrate, Umballa, for others, but up to date none have arrived; therefore it is presumed a great difficulty exists in procuring the class of young women asked for."

The Officer Commanding the R. Battery, 2nd Brigade, Field Artillery, Jullunder, wrote on July 24, 1886,—"There are not enough women and they are not attractive. More and younger women are required, and their houses should be improved."

The Officer Commanding the Connaught Rangers at Jullunder wrote to the Assistant Quarter Master General on July 9th, 1886,—"The Cantonment Magistrate has already on more than one occasion been requested to obtain a number of younger and more attractive women, but with little or no success. He will be again appealed to ..... The Cantonment Committee will be asked to improve the [harlots'] houses* ..... and as there is no lack of money in the Cantonment funds much might be done to improve the outward status of this class of women. ..... The Major-General Commanding should invoke the aid of the local Government by instructing the Cantonment Magistrates whom they appoint that they give all possible aid to Commanding Officers in procuring a sufficient number of young, attractive, and healthy women."

The Officer Commanding at Jutogh wrote to the Assistant Quarter Master General on July 28th, 1886—"I have ordered the number of prostitutes to be increased to twelve, and have given special instructions as to the four additional women being young and of attractive appearance."

In two of the foregoing quotations, the respective Commanding Officers use words which indicate that young and attractive women are not so ready as the British authorities expect them to be, to devote themselves to ministering to the lusts of British soldiers. Indian women, it seems, have views and preferences, crude though they may be, regarding the liberty of the subject, even under British rule, and their rights over their own persons. But where the demands of European lust are concerned, especially the demands of Commissioned Officers, Britain rules in India with a rod of iron. Subordinates receive their instructions, and are expected to carry them out. Let two witnesses describe what happens.

A medical officer in a private communication says that respectable girls are forced into lives of prostitution by the Government system of licensed sin. The poorer class of natives are in great awe of persons in authority. Officials go out into the villages and say it is the order of the Government that so many girls should go and be registered as prostitutes. The poor people are afraid to refuse or resist, their daughters are delivered up, and thus virtuous girls are consigned to lives of infamy, "drawn unto death" (Prov. xxiv., 11), enslaved under the British Flag and the rule of Queen Victoria, having practically, like the former slaves of the Southern States, according to the well-known axiom of the proslavery faction, "no rights which a white man is bound to respect."

The second witness on the modern British system of slave-hunting in India is also a gentleman in an exceptionally favourable position for knowing what goes on in the darkness of official action. Under date of February 20th, 1888, he wrote to me from a large Indian Military Station:—"I have seen letters from Commanding Officers recommending that the Dhai or nurse in charge of the Bazaar [of licensed prostitutes] should be furnished with authority to visit the neighbouring villages, and procure young girls of attractive appearance and tender age, bring them into the station, and place them in the prostitutes' quarters for the use of the British soldiers. The officers have further recommended that the Dhai should receive a commission on every girl she might be able to induce to leave her native village and become a prostitute, and that the girl's earnings from the pursuit of the disgraceful life to which she was to be initiated, should also be taxed for a certain time, so that the Dhai should be well paid, and find that it was to her pecuniary benefit to constantly bring young girls of hitherto a life of purity into the bazaar, for the sake of the commission to be paid to her for such disgraceful practices. In my opinion the Government of India has a mighty load of sin to answer for, and that the sooner such shameful doings are put a stop to, the sooner the natives will be able to profit by the example of the 'Christians.'"

There is another description of woman hunt practised under the system of authorised sin According to the standard set up by the British Government in India, prostitution itself is not sinful. It is only sinful in a woman when she is not licensed and certificated as fit for the market of lust; and it is only sinful in a British soldier when he consorts with an unlicensed woman. Hence female spies and policemen and sometimes other officials are employed to detect women guilty of the crime of being immoral without a license. Soldiers are also utilised for this purpose.

The Annual Report of the Government Brothel Hospital at Naushera, printed at the

* The omitted words cannot be quoted.

Government Press at Lahore, but not published, says, after alluding to the employment of two female spies at that place, that in May of that year, "the police being urged to greater exertions, arrested 10 women; three of those escaped ..... many more women whose names were in the hands of the police fled." The next paragraph in that Report speaks of the arrest of 12 women in the earlier months of the year, for "illicit prostitution."

In the unpublished Report of the Mooltan Brothel Hospital (printed at the Government Press, Lahore), "G. H. Peevor, Surgeon, 25th Punjab Infantry, in medical charge of Lock Hospital" (*vide* signature to the Report) says that when a soldier is admitted into the Soldiers' Hospital with a certain disease "the medical officer in charge asks him where he contracted it, and then sends me a report. ..... As soon as possible afterwards I send for the woman. In a large majority of instances I have found the woman quite free from disease." Other Reports show that special pressure is put upon soldiers to point out unlicensed women; and a Circular issued by order of the Commander-in-chief in India, dated Nov. 26th, 1883, says—"Soldiers who have been diseased by registered prostitutes have been frequently known to attribute it to women met in their walks outside the bazaar."

Such official admissions illustrate the dreadful facility that exists in this seething circle of corruption for false charges to be made against women by both soldiers and policemen, for reasons which are better understood than explained.

Thus in one way and another, as the immediate and inevitable result of State-licensed sin in India, poor, but respectable women, are drawn into the whirlpool of vice, and like drowning persons, throwing up their hands in helplessness and despair, as they abandon hope, are sucked down to rise no more.

In quoting from unpublished official documents, my difficulty is to know where to stop. Perhaps the foregoing will be sufficient to establish the fact that British Authority in India has made a covenant with death and an agreement with hell.

In the remainder of this letter it may be well to enquire whether the Government of India intends to continue in its course of rebellion against God, and shameless violation of His law, or whether there is a disposition to repent and arrest the judgment of Him who is no uninterested spectator of its deeds. In ancient times, in warning the children of Israel against sins of impurity, God said—"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; ..... that the land spue not you out also, when ye defile it, as it spued out the nations that were before you." There is nothing in contemporary history more important to the Churches of Great Britain than to know if the course of events in India is tending towards a time when God will cause its people to spue out British authority because of its worse than heathen vileness. *The Bombay Guardian*, the principal Christian newspaper of Western India, faithfully says (March 17th)—"Our hands are tied. Our Master is crucified afresh. His holy religion is associated in the minds of thousands of the natives, with *a depth of graduated and degreed depravity inconceivable to heathen thought.*"

Two months after the Bill for the repeal of the State regulation of vice in certain military towns in Great Britain had received the royal assent, the Quarter Master General in India wrote by order of the Commander-in-chief in India (*vide* Circular Memorandum, June 17th, 1886), explaining to General Officers that in the event of the machinery of licensed sin not being authorised, the system could be carried out "regimentally." This design to carry out this system by fraud, and to misappropriate public funds in arranging "for the effective inspection of prostitutes attached to regimental bazaars whether in Cantonments or on the line of march," and "the isolation of women found diseased, and their maintenance while under treatment," is on a moral level with the rest of the policy of causing "convenient arrangeemnts to exist in regimental bazaars" for British troops to violate the Seventh Commandment (*vide* tenth paragraph of Circular Memorandum in question).

That it is the design of the Government of India as well as of the Commander-in-chief to retain the system of licensed sin in fact, if compelled to abolish it in name through the action of the British public and Parliament, I have good reason to believe from a conversation which I had at Calcutta on February 25th, with a member of the Viceroy's Council. To the Viceroy himself I was refused admission, on the ground, as Sir D. Mackenzie Wallace, his Private Secretary, wrote, that there were "grave doubts as to whether you could add anything to the information already possessed by him." The Commander-in-chief is merely the mouthpiece of the Government, just as the Quarter Master General in India is the mouthpiece of the Commander-in-chief.

God's standard of righteousness is not the standard of conventional respectability. Government is not an automaton. Some one is responsible when the blood of India's daughters cries unto God from the ground. "Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven ..... Then will I profess unto them, I never knew you: depart from me, ye that WORK INIQUITY."

ALFRED S. DYER.

Bombay, March 30, 1888.

THE ANGLO-PURGATORY QUESTION.

DEAR SIR,—The recent protest of Rev. Squires and others against "prayers for the dead" in the Cathedral, ought to lead to some decided action. It has been clearly shown that an extensive scheme is being carried forward for Romanizing the Church of England. All true Protestants should face the facts and act labour to check the growing evil. In order to inform the public, let safe books and tracts on Ritualism and Romanism be widely distributed. They are sold by the Book and Tract Society, The Watchman Book Repository, Bombay, and other agencies.

W.

—DEFEAT heresy by establishing truth.

Church Directory.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. E. Mortimer of Jubalpur.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—During the building of the new Chapel no Services will be held. The opening Services will take place on Sunday, May 6th.—Cordial invitation to all.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE, specially addressed to seekers after truth, will be given this evening, April 21st, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. J. E. Abbott, M. A. Subject:—"Religion and Reason." The address will be delivered in English. Admission free; all are invited. Come and bring your friends. After the lecture, discussion will be invited.

CHILDREN'S SCRIPTURE UNION.

THE usual monthly meeting will be this evening at the Lodge, Girgaum, at 5 p. m. All children and young people earnestly invited to come and are asked to bring their Bibles with them.—JOHN M. MACDONALD, Honorary Secretary.

ORIGINAL AND HIGHLY FINISHED Photographs—by an European artist—of the late Rev. GEORGE BOWEN, carte-de-viste. Price, As. 8 each. *Bombay Guardian* Office, Byculla.

Epitome of News.

Saturday, April 14.

—*Times of India:* The details of the running amuck of a police sepoy at Rajkote disclose one of the most terrible events of the kind ever recorded in India. In an incredibly brief space of time the frenzied man slew five persons outright, and dangerously wounded six others. He was under a charge of aiding and abetting some persons who had caused grievous hurt to certain parties within the limit of the Rajkote State. He, however, succeeded in compromising the case so far as the original complainants were concerned, but the State authorities refused to allow the withdrawal of the charge. This drove him into a frenzy, and seizing a sword he ran amuck in the familiar fashion, cutting down all he met on his way to murder a police Naik and the Kotwal, whom he believed to be the chief causes of the charge against him being adhered to. When the fit of passion passed away he gave himself up, asking for drinking water, and quietly remarking, "I have killed many persons." The ghastly scene that was then witnessed may be imagined from the fact recorded by a local paper that within a small circle at every hundred or two hundred steps a body lay wounded, there being, as above mentioned, eleven victims in all. In all truth, the oriental running amuck appears to be the most dangerous animal in existence.

—Same: Some comparative tables of the population and area of the various countries of the world, taking them with their dependencies, appear in the "Statesman's Year Book." In point of area the British Empire stands at the head of the list, the number of thousands of square miles being 9,339, Russia following closely with 8,644. China, with her 404 millions, tops all the countries of the earth in population. The British Empire comes next with 307, and Russia with only 104 millions; while France has but 71, the United States 58, and the German Empire 48. While the United Kingdom has since 1800 risen from 16¼ to 37 millions, Russia in Europe from 35 to 88 millions, and the German Empire from 27 to 47 millions (including Alsace and Lorraine), France has only advanced from 33 to 38¼ millions It is estimated that between 1810 and 1870 the entire population of the world about doubled—the figures being 682 millions at the former and 1,391 millions at the latter period.

—In a letter received in London by Mr. E. L Sheldon, dated Kinshassa, Stanley Pool, January 15, 1888, Mr. Anton Greshoff, the representative of the Dutch company on the Upper Congo, says:—"I have been disappointed not to be able to meet Stanley, as I promised, on the 15th of November on the Aruwimi. . . . Now the steamer Stanley will go up to the falls in a few weeks, and by return we will probably have some news of our good friend; anyhow, neither you nor any of Stanley's friends must believe news of his death reported in the papers. I would not believe Stanley died on his expedition if I did not see his body. . . . The Dutch company now have a Yarrow-built steamer, the Holland, 65 ft. long, and a barge 50 ft. long, on the Upper Congo. It has three stations above the cataracts, two on Free State territory, and one on French territory. Notwithstanding the serious difficulties around the cataracts, the trade of the Upper Congo seems to be rapidly increasing, and, with the railway so strongly advocated by Mr. Stanley completed, it would no doubt verify his prophecy concerning it. The trade of the Lower Congo has also experienced a remarkable development during the past two years."

—An experimental passenger train, lighted throughout by electricity, and heated by steam from the engine, is now running between New York and Boston. Each car is illuminated by eighteen 16 candle glow lamps, the current being derived from storage batteries beneath the floor timbers, charged for ten hours by dynamos. Both light and heat are said to be ample, and it is believed that danger from fire, in case of accident to the train, is much lessened, if not almost wholly abolished.

—A London correspondent Balvant in the *Maratha* says:—About three years ago London Society was startled by the introduction of an Indian, named Mohini Chatterji. His mission was to convert the enlightened Englishmen to Buddhism. For some time he was the rage; and in almost every London drawing-room, this blue-robed, long-haired, *dark-eyed stranger* was seen. He was a man of wide reading, polished education, and fluent speech. But alas! though his attractions were great, his converts were few. Having failed in his mission to London, he went to Boston and there became a lion. Many ladies of a certain age became his disciples and his labours were crowned with success. But on his homeward way through New York, he met a Jesuit and the converter became a convert. He came to London, but avoided Madame Blavatsky and her magical cigarrettes, knew his former associates no more, but hurried away to Rome; and often at the close of evenings, may be seen a dark form slowly gliding along the aisled structures of St. Peter, which once was prominent at Calcutta during the Doorga Pooja festivals.

—*Madras Standard: Truth* says that a peer whose revenues have been reduced to a minimum has lately accepted an engagement as "town traveller" to a well-known firm of pianoforte manufacturers.

Another accession to the list of aristocratic tradesmen is the Hon. W. F. North, eldest son of Lord North, who has started business as a butcher in the village of Wroxton, near Banbury, where the family seat is situated.

Monday, April 16.

—*Times of India:* The Sirdar Diler Jung, or as he is better known, Abdul Huq, has just been suspended by the Hyderabad Government, pending an explanation by him of his connection with the Hyderabad Mining Company, whereby the Government, parting for 99 years with their mining interests gratis, purchase 12,500 shares for £150,000, and the Company pays the concessionaries £350,000 for the concession out of their nominal capital of £1,000,000, leaving only a balance for working expenses. Abdul Huq's memorandum is *Prima facie* suspicious, and the Hyderabad Government gravely censure him. The proposals for what afterwards was known as the Hyderabad (Deccan) Company were first made so far back as 1883, and at the beginning of 1885 the matter was finally arranged, Sir Salar Jung granting the concession to Messrs. Watson and Steward, the former of whom had assisted in financing the Nizam's State Railway, and Abdul Huq. The suspension has caused extraordinary interest and excitement at Hyderabad.

—A curious experiment in war horse breeding is about to be tried in France. A company has been formed to undertake the breeding and care of 5,000 young horses belonging to the army, under direct and constant inspection by a permanent commission appointed by the Ministers of War and Agriculture. The company binds itself to feed and take care of the young horses at the rate of 1f 55 centimes per animal per day. It will undertake all expenses of feeding, stabling, grooming, wound-dressing, medicines, surgery, etc., and will repay to the State the purchase price of every horse dying or unfit for service.

—*Overland Mail:* The Central Asian Railway has now been completed to within six miles of the capital of Bokhara. The Ameer of Bokhara to celebrate this event has given a splendid banquet to the Russian and Bokharan soldiers.

—An international "council of women" began to sit at Washington on March 25, the object being to advance the cause of female suffrage and to promote the amelioration of the condition of women throughout the world. Several British advocates of the cause attended among the delegates, who numbered more than two hundred.

—The London correspondent of the Dublin *Evening Mail* of yesterday says:—There is no longer any doubt that the London and Irish authorities have recently received intimation of a plot to assassinate Mr. Balfour. It was noticed some weeks ago that the town house of the Irish Secretary was being constantly watched by suspicious loiterers. Special detectives were employed to investigate the matter, and since then the suspicious characters have ceased to make their appearance. Mr. Balfour, however, has, it is stated, received numerous warnings of a peculiar nature, and the police authorities have also had intimation of the existence of a vile conspiracy. The result is that numerous suspected persons in London are being watched, and that extra precautions are being adopted with a view to insure Mr. Balfour's personal safety. Communications on the subject have within the past few weeks passed between Scotland Yard and the authorities in Dublin.

—The will of the late Emperor William shows that his accumulations were much smaller than had been generally credited. The total of his savings does not exceed two and a half millions sterling. The larger portion of his property the late Emperor has left to increase the so-called "Crown Treasure," or general funds of the Crown, established by King Frederick William III., the late Emperor's father. The rest is to be divided between the Empress Augusta and the Emperor's two children—that is, the Emperor Frederick and the Grand Duchess of Baden. The Castle of Babelsberg at Potsdam and the palace at Coblentz are left to the Empress Augusta. In addition to these principal dispositions, the late Emperor has left numerous legacies.

—*British Medical Journal*; The Treatment of Snake-bite by Ammonia: Well authenticated cases of recovery from the bite of a cobra are sufficiently rare to lend special interest to a report published by Dr. Percy Rigby, in the *Indian Medical Gazette*. The patient, a Hindu, aged thirty, was bitten, in the presence of a hospital assistant, by a young cobra two feet long, the wounds of both fangs being visible; four hours later he was brought to the dispensary, unable to stand or raise his head, gasping for breath, with copious salivation and bronchorrhœa, and full soft pulse; the bite had been inflicted on the back of the hand, and the hand and forearm were much swollen. A solution of permanganate of potash (5 per cent) was injected in the situation of the bite, the salt in powder was rubbed into the wound, and a draught containing liq ammoniæ *mxx* was given; the patient grew worse, and was seized with convulsions. The draught was repeated in half-an-hour, but when two hours had passed the patient appeared to be sinking fast; an hypodermic injection of liq ammoniæ *mxv* with an equal quantity of water was given, and repeated in half an hour; finally, several convulsive seizures occurred, the respirations sank to six, and patient seemed in *articulo mortis*; he was, however, given another draught containing ammonia, and in ten minutes began to rally, and in about three hours more was out of danger. The next day the temperature was 101·2 deg. Fahr., and the arm was much swollen; no ulceration was produced by the hypodermic injections. A second case was mentioned in which the injection of strong ammonia and tight bandaging of the leg was effectual against the bite of *Dabria elegnas*.

—*Indu Prakash*; The brave Bhatia Medalist: The presentation of a medal and a certificate of the Royal Humane Society to a Bhatia lad named Liladhar Dharsi for saving the life of another lad, Curson Purshottam, deserves to be recorded as by no means a common event. On the night of 14th August last year the boy Curson threw himself into a well. The incident was seen by a crowd of people but no one dared to rescue him. Liladhar at once jumped into the well and saved the drowning boy from certain death. This plucky conduct was seen by a European gentleman named Mr. Byrne, himself a recipient of the Society's Medal, who exerted himself to get Liladhar's merit recognized, and succeeded in securing for him a medal and a certificate from the Royal Humane Society. The presentation was made on Thursday last by Sir Frank Souter amidst a large gathering of ladies and gentlemen. The event is, we believe, the first of its kind among our people. Let us hope Liladhar's example will stimulate other like efforts of daring and self-sacrifice.

Tuesday, April 17.

—*Fire and Hammer:* Late letters from Bishop William Taylor, says the *Independent*, show that his scheme of self-supporting missions in Africa is substantially a colonization scheme. He writes from Vivi, at the head of navigation on the Lower Congo, where he has been waiting the arrival of a traction engine from Liverpool, and the passing of the wet season to begin the work of transporting his iron steamer, and the stores accumulated at Vivi to the Upper Congo. The steamer which arrived at Vivi some time ago was much heavier than he anticipated, consisting, as we understand him, of about 3,600 man-loads. As Stanley took all the carriers with him to the interior on his way to relieve Emin Bey, the Bishop could not procure transportation for his steamer, and ordered a traction engine from Liverpool, with the idea of using a steam wagon on Stanley's road as a means of transportation. While waiting for the engine a wagon was built at Vivi, and the Bishop and his assistants erected three *adobe* houses for the use of the missionaries at points on the Congo above Vivi, the Bishop himself making the brick. The new stations opened are on the north bank of the Congo, a short distance apart. It is the Bishop's intention to extend this chain of stations to Stanley Pool. He will make Vivi a base of supplies, having erected a warehouse there and appointed a missionary as storekeeper. All goods sent from Europe or America for the mission will be received at Vivi, and distributed among the stations on requisition. The Bishop says nothing about evangelization, but he mentions in one of his letters that he had ordered "an outfit for six new schools." He has, we understand, eighty missionaries, men and women, in his force.

—On the 25th of June, 1886, Geo. W. Hiltz's mother and father were fasting and praying for him in Baltimore, Md. They had not heard from him for fifteen years and he had run away twenty years before. The Spirit of God told the desperado to go to Storm Lake, and the 4th of July he was converted. The vast mass of religious people whose children are on their way to perdition had better try this Bible plan instead of shouting in carnal security they have the witness their children will be saved. "This kind goeth not out but by fasting and prayer."

—*Bombay Gazette:* Recent experiments with carrier pigeons have been so successful that it has been decided to establish a permanent postal service of them in the Russian army. Depots are to be established at once at certain specified fortresses and other places, and the whole are to be divided into four divisions, corresponding to the same number of lines of communication. For each line of communication there are to be 250 carrier pigeons, making a grand total of 1,000 birds.

—The Consul-General for Italy has forwarded to the Bengal Chamber of Commerce a translation of an important circular addressed by the Italian Ministry to its Consular Agents abroad. In this circular it is stated that the negotiations for a new commercial treaty between France and Italy having failed, and the former country having increased the duties levied on Italian goods, the Government of the latter country has been compelled to adopt retaliatory measures of a similar character. All goods shipped to Italy from foreign countries other than France are, therefore, required to have their country of origin certified at the ports of shipments by the Italian Consuls, or by the local Chambers of Commerce, Municipal authorities, or even by foreign Custom Houses. The productions of such certificates will exempt the goods they cover from the enhanced duty to be levied on importations from France. The required document must give the marks, quality, and quantity of the goods, and "certify that they are products of the soil or industry of the country from which they are shipped."

—*Times of India:* The troops who went under the command of Colonel Sir. F. de Winton in the recent expedition in Africa, to chastise the Yonnies and other tribes who had been committing depredations, tell some funny stories of their doings in the bush. At one town the natives had erected a tree which they called the "devil tree" and which was worshipped by them as being able to protect them from all their enemies. It was not proof, however, against our war-rockets, and the Mazim machine-gun carried by a detachment of our blue-jockets. The first rocket frightened away half the inhabitants. Afterwards the unfortunate "devil tree" was subjected to a still worse treatment, three slabs of gun-cotton being placed round its respected trunk, and a short fuse detonated soon stretched it low. The friendly natives, who witnessed its fall, were exceedingly delighted, and with loud shouts of "devil be dead!" they fell upon the fallen monarch of the forest and hacked it to pieces.

—The relations of Russia with Germany will hardly be improved by the policy which the Czar's Government is now pursuing in the Baltic provinces. After this year the Lutheran clergy, of whom a number are now awaiting trial for alleged opposition to the Russification of the country, will not be allowed to conduct Divine service except in Russian, though neither they nor their congregations understand it. The reading of the Bible in German is also prohibited. This comes to much the same thing as shutting up the churches and the Bible altogether.

—Professor Drummond, being asked: "Are the leading scientists in Great Britain antagonistic to Christianity?" replied: "The trend of religious thought is in the right direction. There has been a great change in the last few years. There are many humble disciples of our Lord in the universities. The successor of Huxley to the highest chair in the Royal Society of London is Professor Stokes, a reverent Christian."

—*Hindoo Patriot:* The Secretary of State for India has finally decided that the allowances for the equipment and voyage of a Governor-General of India, resident in Europe at the time of his appointment, should be fixed at £3,500. A newly appointed Governor-General proceeding to India from Europe to enter upon his office may by accompanied be three combatant military officers for his personal staff, the expenses of whose passage will be defrayed by Government according to the rules in force in the Militaray Department as to military officers proceeding on duty. The allowances for equipment and voyage of the Governors of Madras and Bombay, the Commander-in-Chief of the Forces in India, of Madras and of Bombay resident in Europe at the time of appointment, respectively, are fixed as follows: —The Governor of Madras, £1,000; the Governor of Bombay, £1,000; the Commander-in-Chief of the Forces in India, £500; the Commander-in-Chief, Madras, £500; the Commander-in-Chief, Bombay, £500. The allowances for the equipment and voyage of Members of the Council of the Governor-General of India, and of Bishops of Calcutta, of Madras, and of Bombay, if resident in Europe at the time of appointment, respectively, are fixed as follows:—Members of Council of Governor-General, £300; the Bishop of Calcutta, £300; the Bishop of Madras, £300; the Bishop of Bombay, £300

—*Indian Witness:* An Indian Microscopist says, fleas observe caste: the dog flea will not poach on the preserves of the cat flea. This scientist further assures us that fleas show their breed by their dancing. Some enterprising Darwinian ought to pursue these wondrous discoveries. Human follies may find explanation here.

—A daily paper answering the objection, that the higher castes are not going to embrace Christianity, notes that Native writers quote the Bible twenty times in their writings for every time the Vedas are quoted. This fact is significant. Where were these writers educated? The most of them did not learn the Scriptures at Jesuit or Government schools.

Wednesday, April 18.

—*Times of India:* While General Boulanger was still Minister for War, a company was formed which cast 45,000 large metal busts of him, to be sold, on his becoming the ruler of France, to all the municipalities, schools, &c. General Boulanger sanctioned the enterprise. Now that he is in "non-activity," and debarred from wearing a uniform, and is, perhaps, about to be placed on the retired list, the unfortunate speculators have vainly tried to borrow a small sum on the security of their 45,000 busts. They are in danger of losing all their money, which they expected to multiply tenfold on their pretender's accession.

—It is pretty well settled that the Viceroy will leave India in August. Lord Reay is coming to Simla to act as Viceroy till the arrival of Lord Lansdowne. Lord Beresford goes away shortly on six months' leave and may perhaps return to India with Lord Lansdowne.

—*Bombay Gazette:* Mr. Max O'Rell has been giving a lecture at the Union League Club, Chicago, of which Englishmen will do well to read an extract or two. This is what the gentleman thinks of us. "The French," said Mr. O'Rell, "fight for glory; the Germans for a living; the Russians to divert public attention. But John Bull fights for the good of mankind. And how shall I describe him? I will say that he is a combination of the lion, the mule, and the octopus." And then this sprightly person amused the Americans in the following way:—"I attribute John Bull's success to his tenacity, his impudence, and the toughness of his skin." "If," said he, "we show him the sights of Paris he will seize an opportunity when our back is turned to hoist his flag upon our monuments or cathedrals. He believes that all other nations exist for his profit. He thinks that the mission of Frenchmen is to dig his canals, of Greeks to furnish currants for his plum puddings, of Americans to send heiresses to redeem his nobiliary titles from the pawnshop."

—The Russian military authorities having sent emissaries to inspect the fortifications of Herat, lately erected under the guidance of English officers, have received a report that the ramparts and earthworks do not possess any great defensive value, and their importance had been much exagerated.

—*Deccan Herald*: Extensive theft in Poona; Last Sunday night an extensive theft was committed in the City. The house of Mr. Wamau Sheoram Apte, Superintendent of the

new English School, was broken into, and a box containing about six thousand rupees worth of precious ornaments was carried away. The robbers are alleged to have effected their entry into the house by scaling the wall of the Natu's garden. The stolen box was found lying in the garden minus its contents. The police are making enquiries, and we hope will succeed in tracing the thieves.

—The present Emperor and Empress of Germany have seven children. (1) Frederick William Victor Albert (commonly called Prince William), who was born January 27th, 1859; married to the Princess Victoria of Schleswig-Holstein Augustenburg, and has four children. (2) Victoria Elizabeth Augusta Charlotte, born July 24th, 1860; married to the Hereditary Prince of Saxe-Meiningen. (3) Albert William Henry, born August 20th, 1862. (4) Frederica Amelia Wilhemina Victoria, born April 12th, 1866. (5) Joachim Frederick Ernest Waldemar, born February 10th, 1868. (6) Sophia Dorothy Ulrica Alice, born June 14th, 1870. (7) Margaret Beatrix Feodore, born April 22nd, 1872. The new Crown Prince, now in his 29th year, was present with his parents, a boy of three, at the marriage of the Prince and Princess of Wales.

—*The Panjab Mission News*; Mr. Ball of Calcutta makes the following statement: The most cheering thing in our work to-day is the demand for the Scriptures. A Hindu doctor bought 100 copies of the Gospels recently to distribute among his friends; and a still more extraordinary fact is that a Hindu priest has bought some Bibles and given them away. The missionaries who have attended *melas* this year report an unprecedented sale of Bibles. The Rev. Mr. Jordan reported the sale of 700 Gospels in one day at one stall. The Bible Society will report the circulation of 90,000 Scriptures in Bengal this year.

—The P. and O. Company s. s. *Peshawur*, with the English mails of the 6th inst., left Aden for Bombay, on Tuesday, at 10 a. m.

Thursday, April 19.

—*Dnyanodaya*: It appears that at Lady Reay's fair, a few months ago, a method of raising money was employed under the very innocent name of Tommy Dodd. This Tommy Dodd realized for the Fund over Rs. 3,000. This very innocent name, however, belonged to a purely gambling scheme. Five individuals put each a rupee on a revolving disk, when it stopped an index pointed to the winner who received four rupees and the Fund one. It is to be greatly regretted that at a fair, under the direct patronage of Government, such a purely gambling scheme was allowed. Had the same gambling scheme been carried on elsewhere, there would have been a heavy fine, as a penalty; but in this case it was not only openly done, with the full knowledge of those in charge of the fair; but the dishonest gains have been unblushingly published for the information of the public.

—The largest telescope in the world has now been finished and mounted. The cost of this telescope was a gift of James Lick to the University of California. The object glass is 36 inches in diameter, and the telescope 60 feet in length. So great is its magnifying power that it makes the moon appear as large as it would seem if only 200 miles distant from the earth. Many important discoveries are expected to be made by this telescope. It is interesting to notice the progress that has been made in the manufacture of telescopes since the first one made by Galileo in 1609. This telescope, which may still be seen at Florence in Italy, was a lead tube with a plano-convex lens at one end for an object glass, and a plano-concave at the other for an eye piece. It magnified only three times.

—The *Deccan Times* states that Sirdar Dilerul-Mulk made over charge of the Persian Branch of his office to Mr. Furdoonjee on Sunday, and the English Branch on Monday. Mr. Syed Ali Belgrami, the Government Director of Mines, has been appointed to act as Home and Railway Secretary during the suspension of Sirdar Diler Jung. Mr. Mirza Mehdy Khan, M.R.A., S. F. G. S., &c., has been selected to act as Government Director of Mines during the employment of Mr. Syed Ali Belgrami on other duty. This selection is a very appropriate one, as the technical training which Mr. Mirza Mehdy Khan has undergone, both in England and Germany, specially fits him for the duties of the appointment.

—*Times of India*: A correspondent, writing from Deesa on the 16th instant, says:—"We experienced yesterday, at 2-35 p.m., two slight shocks of earthquake, in quick succession, like the discharge of two 80-ton guns. The vibration was from north to south. The whether was very still, hot and oppressive all day without a breath of air stirring. Great heat haze, and the thermometer in the verandah 98°."

—At the Thames Police Court on March 26, Thomas Demalynes, aged sixty-two, a miserably clad man, described as a surgeon, was charged with obtaining, by means of false pretences, charitable contributions to the amount of 2s. 6d. from the Reverend Edward Matthews, Secretary of the British and Foreign Sailor's Society, Mercers-street St. George's. The evidence showed that the accused had obtained the relief in question by means of a forged letter. This was said not to be his only offence of a like character. The police had made enquiries, and found that Demalynes was well known in India, the following being his career:—In Bombay he was a medical subordinate from which service he was dismissed for bad conduct. He afterwards enlisted in the Bombay Horse Artillery; was tried by court-martial for theft; was sentenced to 166 days' rigorous imprisonment, and was afterwards dismissed the service as an incorrigible character. He afterwards became a *fakeer*, or religious mendicant. He resumed European habits, and, being without labour, was admitted into H. M.'s Workhouse as a vagrant. He was discharged from there to obtain employment on a railway. He was afterwards re-admitted to the Bombay Workhouse. In November, 1881, he was sentenced to six weeks' rigorous imprisonment for breach of the rules and discipline of the Workhouse. In Calcutta he was employed in the police force as a constable, but was dismissed for drunkenness. He was also employed as apothecary and assistant in several druggists' shops, where he was well known to be a confirmed drunkard. He was arrested for forgery, but was acquitted. He left Madras in 1882, and departed in the same year for England. He was now sentenced, under the Vagrant Act, for attempting to obtain charitable contributions by means of false pretences, to two months' hard labour.

—Three things, says *Iron*, were sought by the ancient alchemist—the philosopher's stone, the elixir of life, and the universal solvent. The last of these, though long known to modern chemistry, has just been separated, but cannot be retained, simply because it attacks or destroys everything. This fury of the chemical world, says Mr. W. Mattieu Williams, is the element flourine; it exists peacefully in company with calcium in fluorspar and also in a few other compounds; but when isolated, as it recently has been by M. Henri Moissan, is a rabid gas that nothing can resist. It combines with all the metals, explosively with some, or if they are already combined with some other non-metallic element, it tears them from it and takes them to itself. In uniting with sodium, potassium, calcium, magnesium, and aluminium, the metals become heated even to redness by the fervour of its embrace. Iron filings, slightly warmed, burst into brilliant scintillations when exposed to it; manganese does the same. Even the noble metals, which at a melting heat proudly resist the fascinations of oxygen, succumb to this chemical siren at moderate temperatures. Glass is devoured at once, and water ceases to be water by contact with this gas, which, combining with its hydrogen, at the same moment forms the acrid, glass-dissolving hydrofluoric acid and liberates ozone.

—The *Scientific American* draws attention to the 6-inch gun of cast steel now being manufactured at Pittsburg, by the Bessemer process, for the United States Government, and seems to take a very *couleur de rose* idea of this form of manufacture, stating that, as compared with the methods employed in Europe, casting will be more expeditious and cheaper; and if the gun be a success, a great advance will be made in the construction of ordnance. The gun has yet to be tested; but safety apart, it is, we believe, an undoubted fact that the cost of the gun, when completed, will not differ materially from that of the same calibre of forged steel lately constructed in the Navy Yard at Washington. Moreover, if one 6-inch gun of cast steel be successful, it does not follow that those of larger calibre will be equally so. The difficulties in castings increase enormously with their weight; and in the case of the largest calibres, these weights will be excessive. The same journal also states that it is the opinion of American ordnance officers that the gun of the future will be of aluminium bronze, and that it will be lighter, stronger, and cheaper than the steel gun. The merits of this metal are that it is light—as light almost as glass—that it does not rust, is stronger than steel, and, with suitable alloys, can be made to replace any other metal.

Friday, April 20.

—*Bombay Gazette*: The troops of the Sikkim expeditionary force are still hampered by bad weather. Heavy snow-storms have prevented an intended reconnaissance in force to the Jalep Pass, and have interfered with the transport of supplies. Beyond rumours of night attacks, there is nothing to keep the camp at Gnatong on the alert.

—*Times of India*: Yesterday, at the Fort Police Court, Mr. Crawley-Boevey delivered his decision in the case in which a Roumanian Jew, named Moses Bendit, was charged by Superintendent Brewin with keeping a place of public resort and entertainment, without having previously obtained a licence from the Commissioner of Police. His worship in convicting the defendant held that the establishment kept by him was of a disreputable character, and stated no reliance could be placed upon the evidence for the defence. Such places were a public nuisance, and the police had only acted in a proper manner when doing their best to put them down. In all places where such refreshments were sold a licence was necessary, and if the police found upon investigation that such places were not suitably conducted, the Commissioner was perfectly justified in refusing a licence. In this case no licence had been granted for very good reasons, and therefore as the defendant had continued to infringe the law, he would be fined Rs. 25 for the offence. His worship further informed him that if he continued to keep the premises open, he would render himself liable to a further fine of Rs. 50 for each day.

—Whilst the more enlightened Hindoos of Bengal are trying to do away with early marriages among their communities, a correspondent of position tells a Calcutta paper that some heads of the Kayesth caste, residing at a village not far from the metroplis, have promulgated a law amongst their own class to the effect that marriages should be contracted by the daughters of the community at the age of *eight* years, and non-observance of the rule by the parents shall be punished with excommunication. The only consolation there is for our Hindoo brethren is that these heads have only a limited influence.

—It has been observed that many birds, such as the eagle, the swan, and the raven,

live more than a century. The parrot, the heron, the goose, and the pelican have been known to reach 60 years, the peacock, 25; the pigeon, 20; the crane, 20; the goldfinch, 15; the lark, 13; the black bird, 12; the canary, 21; the pheasant, 13; the thrush, 10; the robin, 12; and the wren, only 8.

—*Christian Register*: The American President had a reception the other day, and in three hours shook hands with 3,000 persons.

—Paper bed-clothes are made at a factory in New Jersey. They are doubled sheets of manilla paper, strengthened with twine.

—*Inquirer*: The Archbishop of Canterbury says the well-to-do residents at Sierra Leone are actually subscribing to the funds for the building of a Mahomedan mosque, on the ground that Mahomedanism might effect what Christianity has failed to do in producing sobriety among the native population.

—*Independent*: The famous Russian *littèrateur*, Count Leo Tolstoi, has placed himself at the head of the temperance movement at Mockar. A "Society of the Temperate" has been organized under his leadership, with a fair membership. The members are pledged not to drink intoxicating liquors of any sort, nor to sell them or offer them to anybody, but to labonr to convince others, and especially children of the dangers of intemperance.

—A great revival is proceeding in Tokio, Japan. We hear of no fewer than five hundred conversions in a single month. The whole city seems stirred, and missionaries, native pastors, and even theological students are busy gathering in the harvest. Everybody is interested in Christianity, and nobody speaks against it. This is a revolution of itself.

—A total abstinence society, in connection with the Oxford University, has been inaugurated at a meeting held in the hall of Balliol College. Canon Fremantle presided. Mr. Caine, M. P., was among the speakers. Dr. Fairbrain also spoke, and said he had been an abstainer from a boy. Whatever their vocation in life, let them dare to abstain, since the non-abstaining might be a mischief to others, whatever pleasure or advantage it might bring to self.

—*Indian Messenger*; Calamity at Dacca: A terrible calamity has befallen the people of Dacca, and our heart bleeds to hear of the sufferings it has caused. A terrific whirl-wind, accompanied by luminous electric balls, visited a large part of the town on Saturday, the 7th instant, and laid it in ruins. "The architectural wealth and glory of the capital of Eastern Bengal," says the *Dacca Gazette*, "from the sumptuous palatial residence of the first family in this quarter, the Nababs, to the single-roomed cottage of the poor, all form a most horrid spectacle of shapeless mass of ruins." The number of the dead and dying is roughly estimated at two hundred, while that of the persons who have received injuries of all descriptions is said to be incalculable. The loss of property is roughly estimated at one crore of rupees. There is a little consolation in learning from our Dacca contemporary that various stories are reaching him of devotion, self-sacrifice and courage. The Nababs have already granted Rs. 10,000, and Babus Ruplal and Raghunath Rs. 5,000 for the relief of the distressed.

Selections.

PRAYER AS A METHOD OF WORK.

Complaints, remarks the *Evangelist*, are often made, and surprise expressed, by individuals who have never found a blessing rest upon anything they have attempted to do in the service of God. "I have been a Sunday-school teacher for years," says one, "and I have never seen any of my girls or boys converted." No; and the reason most likely is, you have never been really anxious about it. You have never made up your mind that, in dependence on the power of God's spirit, *converted they should be*; and that *nothing should be left undone until they were*. You have never been led by the Spirit to such a degree of earnestness that you have said "I cannot live unless God bless me. I cannot rest until I see some of those dear children saved." Had it been so, you would not have been disappointed. I give you an illustration:—

A pious young lady was requested to teach a class of girls in a Sabbath-school. She accepted the invitation, and engaged in the work. She was seen to be very earnest, faithful, and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted. She was then requested to take another class, and had not been long in it before similar effects were produced, and ultimately every member of this class also believed in Jesus. She was finally induced to give up this class, and take another, one of children, in which again she had not laboured long when the same results followed as before, every pupil having been brought into the Shepherd's fold.

Her work was now done. She fell asleep in Jesus. After her death her friends, on examining her journal, found the following resolution:

Resolved, That I will pray once each day for each member of my class by name.

On looking further into this faithful teacher's journal they found the same resolution rewritten and readopted with a slight addition, as follows:

Resolved, That I pray once each day for each member of my class by name, and agonize in prayer.

On looking still further into the journal, the same resolution was found rewritten and readopted with another slight addition, as follows:

Resolved, That I pray once each day for each member of my class by name, and agonise in prayer, and expect a blessing.—(*N. W. Chr. Advocate.*)

HOW MAY I KNOW IT?

"How may I know," inquires one, "that I am a child of God? I long to settle the question, Am I a Christian?"

There are several evidences by which we may know that we are Christians; some of them we will name, but not enlarge upon.

1. You may know that you have done what God requires in order to be a Christian. You have repented, restored, confessed, and believed.

2. You may know that you are doing now what one, professing to be a Christian, should do. You are avoiding all evil, attending upon all the means of grace, and doing all in your power to save and bless the world.

3 You may know that you *love* the things which the Bible says Christians love. You love your neighbour as yourself; you love the brethren, the people of God, and you love to keep God's commandments.

4. You may know that you *hate* what you once loved and practiced. You hate sin and sinful practices. You hate sinful associations, and take pleasure in avoiding them.

5. You may know that you have experienced a change. You feel *peace*, such as you never knew before; *joy*, exceeding all that earth has ever given *patience*, under uncommon provocation; *love* for enemies, such as you never knew before.

"Jesus all the day long,
Is your joy and your song."

6. These are all *indirect* evidences, but there is one which must not be overlooked, as without it doubt will ever haunt you like a spectre of night. We mean, "The witness of the Spirit." Without this testimony we cannot *know* that we are the children of God—"The Spirit himself witnesseth with our spirit that we are the children of God." There is communicated to your consciousness, by the Spirit of God, the fact that you are now a member of the Divine family. This witness is clear, and cannot be counterfeited. It is not a voice to the natural ear, but a witness to the inner sense, and the soul hearing it, rejoices "with joy unspeakable and full of glory."

Do not fail of this witness, as all else is as the moon light, compared with the splendor of the mid-day sun. It puts doubt to flight and settles the soul in a sweet assurance of its heirship with Christ.

This is the *direct* witness, and is the adopted heir's certificate of membership in the family of God. By this you may know that you are a Christian.—(*Christian Witness.*)

NOISY PREACHERS.

Some years ago three Primitive Methodist preachers went to mission a town in Worcestershire, and when they commenced the service, there were a magistrate, a clergyman, and a constable. The constable was ordered to take the preacher down, and took him down, and put him in prison; but there was immediately a second one up preaching away. The magistrate ordered the constable to take the second one and then the third one was up preaching away. He had orders to take the third, and he put all three together into the prison, and they made a noise there. The magistrate went to the constable, and said, "What a noise those men are making! Go and separate them, and do not let them make a noise like that." So the man went in and separated them, and put two of them into a cell with a robber, and they preached the gospel to the robber. They preached to him, and they prayed with him, and he got converted. More noise then ever now. The magistrate said: "I told you to separate those men." "Well," he said, "I have separated them." "Separate them again then." He said, "if I separate them again they will all get it. That robber is as bad as they are now."—(*Ex*).

TELEGRAPHIC NEWS.

Charlottenburg, April 12th: The condition of the Emperor of Germany's health is getting less satisfactory.—His Imperial Majesty is now troubled nightly with a cough.

St. Petersburg, 12th: The semi-official *Journal de St. Petersburg* publishes a leading article to-day with regard to the proposed marriage of Prince Alexander of Battenberg with a daughter of the Emperor of Germany.—The paper's opinion differs with that expressed by its unofficial contemporaries in Russia.—It says that the betrothal will rekindle the hopes of restoration of Prince Alexander to the Throne of Bulgaria, and will affect the pacific relations, which at present exist between Russia and the other Great Powers.—The semi-official paper is convinced that Germany will avert the danger arising from such a cause.

Berlin, 12th: The semi-official journals of the Empire intimate that the settlement which has taken place of the Bismarck crisis is only temporary.

Massowah, 12th: The Italian troops are embarking.—General San Marzano will return to Italy immediately.—General Baldissera will remain here in command.

Charlottenburg, 13th: Latest bulletins regarding the health of the Emperor of Germany state that owing to the contraction of the air, the *canula*, which was inserted into the *trachea* for the passage of air, was changed

yesterday, and his Imperial Majesty had to remain in bed the whole day.

Paris, 13th: The *Republique Francaise*, in its issue to-day, demands that M. Floquet's Cabinet should ask the Chamber of Deputies to legislate for the protection of the Republic against General Boulanger's agitation.

London, 13th: In the House of Commons last night, the Chancellor of the Exchequer announced that, according to the National Debt (Conversion) Bill, a total of £450,000,000 of stock has been converted.—The whole sum to be converted is about £558,000,000.

Moscow, 13th: The *Moscow Gazette*, in its issue of to-day, says that Russia is unconcerned with the betrothal of Prince Alexander to a German Princess as her whole attention is now directed towards the west.

Merv, 13th: The Central Asian Railway line joining Merv and Samarcand opens for traffic on 27th proximo.

Florence, 14th: Their Majesties the King and Queen of Italy have paid a visit to her Majesty the Queen at Villa Polmieri to-day.—Her Majesty invited King Humbert and Queen Margherita to Windsor Castle, and their Majesties have accepted the invitation, politics permitting.

London, 15th: Mr. O'Brien, against whom a warrant was issued owing to his speech at the proclaimed meeting held under his presidency at Loughrea on Sunday last, has been eluding the police during the last few days.—He was, however, arrested yesterday while landing at Kingstown, and was conveyed to Loughrea under a strong escort.

Paris, 15th: General Boulanger has been elected for the seat in the Department du Nord by a majority of 90,000 votes.

Charlottenburg, 16th; 1 *a. m.*: The Emperor Frederick suffered from frequent coughing yesterday evening.—He was restless, and remained in bed the whole of yesterday (Sunday).—(4 *a. m.*)—*The Emperor Frederick* is suffering from irritation of the trachea—Bronchitis is feared.—(11 a. m.)—The Emperor Frederick had a bad night, and is feverish.—His Imperial Majesty's condition to-day is unfavourable.

London, 16th: Mr. O'Brien was placed before the magistrate at Loughrea and was remanded until Thursday next, bail being accepted.—A warrant has been issued for the arrest of Mr. Dillon, owing to a speech made by him on the 8th instant.—His residence at Dublin is watched by the police.—(12-55 p. m.)—Dr. Matthew Arnold, died suddenly, of heart disease.

Paris, 16th: M. Ferry, speaking at Epinal to-day, described General Boulanger as a mutinous soldier.—The ex-General's procedure, he said, recalled the 2nd of December.—M. Ferry, in conclusion, urged the necessity of union against Cæsar.

Charlottenburg, 17th; *Morning*. The diagnosis of the doctors in attendance on the Emperor of Germany has shown that his Imperial Majesty is now suffering from pneumonia.—The fever has increased.—The Imperial family is assembled at the Palace here.—The Crown Prince William has been officially appointed to represent the Emperor.

Paris, 17th: There were demonstrations here yesterday evening in favour of General Boulanger.

Bucharest, 17th: Agrarian troubles have broken out in Roumania. Troops had to be called out to suppress the rioting, which occurred; and during the conflicts several were killed.—Bands of peasants have assembled round the capital, and threaten to enter the town.

Vienna, 17th: Accounts reach here that the Russian movements towards the Austrian frontier have been resumed.

Charlottenburg, 17th; Evening: The Emperor Frederick felt better towards forenoon to-day, the fever and the inflammation of the bronchial membrane having abated.—His Imperial Majesty rose at noon from his bed, and soon afterwards appeared at the window, to the great joy of the people assembled near the Castle.—He subsequently received some verbal reports connected with the business of the Empire.—Towards evening the fever had slightly increased.

Toronto, 17th: The Dominion House of Commons has read a second time the bill relating to the Fisheries Treaty.

Moscow, 17th: Dhuleep Sing has gone to live at Kieff.

London, 18th: The Hyderabad (Deccan) Mining Company's shares are flat. The Secretary of the Company denies that Abdul Huk settled the mines' concession on his own responsibility. He declares that the company's interests are unaffected. Developments are expected.—Another London telegram states that General Boulanger has written an address in which he demands a constituent assembly. Prince Bismarck's complaisance to Russia respecting the proposed wedding of Prince Alexander arouses great distrust in Vienna. Many newspapers believe that the spread of Boulangism will compel Prince Bismarck to force a war, leaving Russia a free hand in the East.—Mr. Dillon was arrested at Dublin yesterday.—He was immediately conveyed to Drogheda, and was placed before the magistrate on the charge of inciting non-payment of rent.—After some evidence, the case was remanded until the 9th proximo, bail being accepted.—In the House of Commons last night, Sir John Gorst, the Under-Secretary of State for India, in reply to a question, said that her Majesty's Government had no reason to think the action of the Chief Commissioner of Burmah in disarming the Burmese was a mistaken one, and, consequently, it was not their intention to interfere in the matter.

Charlottenburg, 18th; Morning: The Emperor Frederick slept fairly well last night, but he is still feverish.

Constantinople, 18th: The Porte declines to accept the English and French modifications to the Suez Canal Convention.

Vienna, 18th: The Emperor of Austria meets her Majesty the Queen at Innsbruck on Monday next.

Cairo, 18th: A company of the Rifle Brigade starts for Assiout immediately, owing to the activity of the Nile rebels.

Toronto, 18th: The Dominion House of Commons has passed the Fisheries Treaty.

Washington, 18th: The Foreign Committee of the American Senate to which the Fisheries Treaty was referred for report, has resolved to recommend its rejection by the United States.

Charlottenburg, 18th; Evening: The Emperor Frederick conferred with Prince Bismarck for an hour to-day.—His Imperial Majesty appeared thrice at the window of the Castle, and was welcomed with rapturous cheering by the great assemblage in the streets.—His condition is worse this evening.—The doctors in attendance apprehend *pyæmia*, which is a dangerous disease, produced by the mingling of the poisonous matters of pus with the blood.

Berlin, 19th: The Emperor Frederick's death is now regarded as merely a question of days.

Paris, 19th: Morning: General Boulanger will take his seat as a member of the Department du Nord in the Chamber of Deputies to-day.—Demonstrations are expected to take place, and the troops are in readiness.

Teheran, 19th: Sir Drummond Wolff, the newly appointed British Minister here, arrived to-day.

London, 19th: In the House of Commons last evening, Mr. Heneage's Bill to alter and amend the law relating to marriage with a deceased wife's sister was read a second time by a majority of fifty-seven votes.—The Freedom of the City of London was conferred on the Marquis of Hartington at Guildhall yesterday with the usual civic ceremonies.

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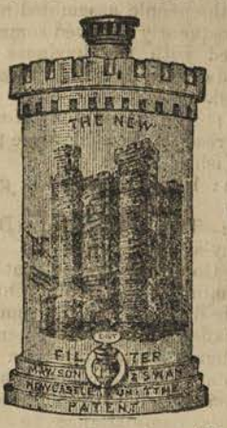

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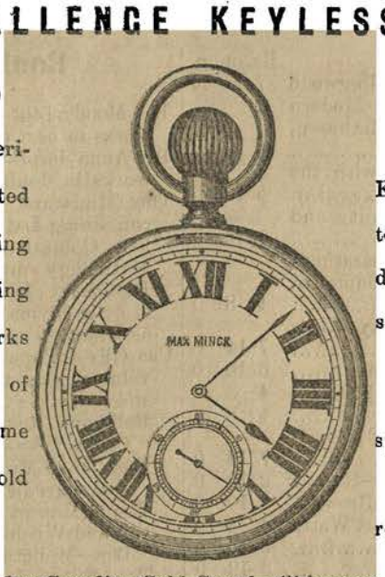

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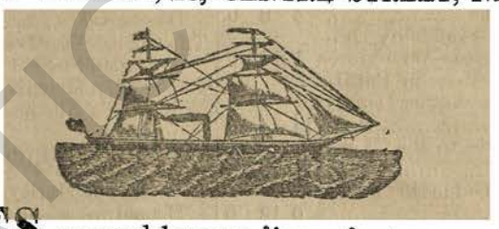

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